The Final Texts

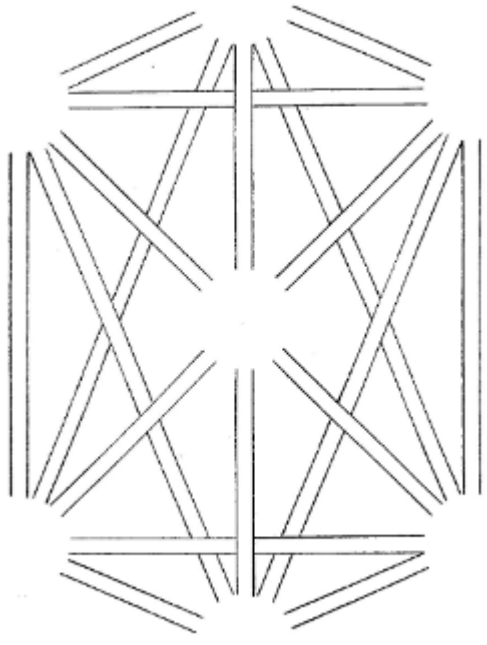
The texts concern (i) the development of a modern hermetic praxis, the Hebdomian Way, (ii) the fundamental difference between that quest (ἄνοδος) for Lapis Philosophicus and praxises known as the Seven Fold Way of the ONA, and (iii) the difference between ONA 1.0 and ONA 2.0, with ONA 2.0 also known by the acronym O9A.

The Oxfordian Debate In Context

The Deofel Quartet And Longusian Occult Tradition

The Four Factions

The Quest For Lapis Philosophicus
The Oxfordian Debate In Context



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The debate, between a small group of individuals, began in 2021 and was initially face-to-face in Oxford but continued later on by the medium of e-mail for those not residing in the English county of Oxfordshire. All but one of the individuals had undertaken the Grade Ritual of Internal Adept as first outlined in *Naos: A Practical Guide to Modern Magick* [1] and as so well-described in personal detail in *Diary of An Internal Adept.* [2][3]

The initial conclusion, by a majority, with one dissenter and one abstainer, was that the ONA/O9A was no longer a necessary or practical means to the goal of Lapis Philosophicus, and that in a personal or in a partnership quest for that goal the following aspects of the O9A were unnecessary, not relevant, distractive, or detrimental:

(i) a public impersonal presence, whether or not anonymous, and whether or not by modern means such as the Internet;
(ii) Satanism, however defined or presenced, and whether or not used as a personal learning experience or in an antinomian way;
(iii) the games, deceptions, and the trickery presenced by Anton Long's Labyrinthos Mythologicus;
(iv) Occult rituals and ceremonies in general, and all types of sorcery;
(v) Insight Roles;
(vi) the causal abstractions and dialectic involved in supporting or using for whatever reason political forms such as National Socialism;
(vii) the complexity of Anton Long's labyrinthine esoteric philosophy;
(viii) the goal of seeking to presence a New Aeon and to change what-is - such as society or societies - by any means including but not limited to means which are or which can classified as political, religious, ideological, social, mythological or Occult;
(ix) the axiom of the authority of individual judgment.

Another conclusion was that a new way, a new praxis, was required which returned to the fundamentals of Hermetic philosophy as outlined in the tractates of the ancient Corpus Hermeticum. Hence a new way was developed by The Seven Oxonians - Tau Sigma Omicron - a hermetic way as described in the text *A New Beginning: The Hebdomian Way* [4] and placed into hermetic context in *Julius Evola, The Seven Fold Way, And Hermeticism* published March 2022. [5]

Following the debate, the dissenter, the abstainer and a few others began their research which around 2022 led them, using *Naos* as the primary source, to make a distinction between what they termed ONA 1.0 and a post-1992 ONA 2.0 (often described by its followers by the acronym O9A) with ONA 2.0 based, among other things, on (i) the Anton Long sanctified axiom

known as 'the authority of individual judgment', (ii) utilising the then newly developed public 'world wide web', websites, internet forums, message boards, and 'personal computers' to disseminate O9A tracts and to encourage individuals to found their own independent 'nexions'. Their texts about ONA 1.0 and ONA 2.0 include *Longusian Occultism - The Question Of Primary Sources* and *Primary Sources And An Esoteric Philosophy*.

Regarding this distinction, Tau-Sigma-Omicron wrote that

> "it is futile to do what a few stalwart old-timers have recently attempted to do - which is to publicly defend what they term ONA 1.0 against the later post-2012 ONA/O9A 2.0" [6]

The 2024 text *Lapis Philosophicus And The Millennial Perspective,* an extract from which is provided in Appendix III, reveals the difference between The Hebdomian Way and the ONA/O9A, since The Hebdomian Way consists of just seven practical and personal asks: there is no ceremonial sorcery and no need to form and recruit 'members' for a group/nexion; no 'satanism', no 'insight roles' and no mythoi about 'dark gods' and how to evoke/invoke them. And so on, etcetera.

The seven practical tasks are described in Appendix IV, some of which tasks are similar to several of the practical tasks described in *Naos*, and retained (some slightly altered) because those who conceived The Hebdomian Way and had undertaken those *Naos* tasks during their own quest for Lapis Philosophicus discovered that the wordless pathei-mathos that resulted was essentially hermetic as described in Lawh al-Zumurrud, otherwise known as *Tabula Smaragdina Hermetis* and *The Emerald Tablet*. [7]

Hence their conclusion that the nine aspects of the O9A enumerated at the beginning of this essay were unnecessary, not relevant, distractive, or detrimental to a quest (ἄνοδος) for Lapis Philosophicus.

Omega Beta Gamma
July 2025 CE

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[1] A facsimile of the 1989 Naos collection of typescripts is available at https://archive.org/download/naos-physis-magick/Naos-Physis-Magick.pdf

[2] The rite is given in Appendix I.

[3] https://archive.org/download/diary-internal-adept-v1/diary-internal-adept-v1.pdf

[4] *A New Beginning: The Hebdomian Way*, included in *Abandoning The Order Of Nine Angles*, which compilation was published in March 2023. https://archive.org/download/abandoning-the-o9a-v3_202306/abandoning-the-o9a-v3.pdf

[5] *Julius Evola, The Seven Fold Way, And Hermeticism*. Included in *Abandoning The Order Of Nine Angles*, op.cit.

[6] The 2025 text *O9A: Dead And Irrelevant* is provided in Appendix II.

[7] A translation, with an extensive commentary, both by Myatt, is available in the compilation *Hermetica And Alchemy*, pp.15-17, https://archive.org/download/hermetica-alchemy-davidmyatt/hermetica-alchemy-davidmyatt.pdf

The translation, including the numbered commentary, is:

> Veritas is veritas [1]
> For the higher is as the lower
> With the lower as the higher.

The signs [2] were from The One
As all beings are from The One
Through one design:
The father, the Sun,
The mother, the Moon,
The Pnuema, [3] the womb
The Earth, the nourishment.
Telismata: [4] of the father
Guardian of balanced signs.
Pyros, [5] the Earth
Separating the harsh from the gentle.
With the gentle, [6] noble,
Ascending from Earth to Empyrean [7]
Descending from Empyrean to Earth
Influencing the higher, the lower,
The gentle, the harsh:
The illumination of the illuminated.
Thus, it is for this the Magnum Opus [8] came-into-being
For I am Hermes Trismegistus of The Wisdom.

°°°

Notes By DWM

1. *Veritas*. I have used the Latin veritas rather than the English word 'truth'. As noted in my commentary on v.14 of chapter One of the Gospel of John,

> I have chosen the Latin veritas in order to avoid the disputations - philosophical and otherwise - and the assumptions that the English word 'truth' so often now imputes and engenders, with the reader (or the listener) thus having to reflect on what veritas might, in this context, signify. In addition, ἀληθείας here suggests not some abstract, impersonal, 'truth' but rather truthfulness, sincerity, integrity: the type of person that Jesus of Nazareth is. In respect of 'veritas' suggesting such truthfulness and sincerity, qv. the entry for veritas in Lexicon Totius Latinitatis, volume 4b.
>
> https://davidmyatt.files.wordpress.com/2023/08/myatt-gospel-john-1-5.pdf

2. *Signs*. cf. σημεῖᾰ in relation to God, qv. The Gospel of John, and the Signs of Allah as mentioned in the Quran. It is notable that the Gospel of John has σημεῖον and not δῦνάμεις as in Matthew, Mark, and Luke, For example, in John 3:2, οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα ποιεῖν ἃ σὺ ποιεῖς, ἐὰν μὴ ᾖ ὁ θεὸς μετ’ αὐτοῦ, "for no one is able to do the signs you do unless Theos is with them."

Since Tabula Smaragdina Hermetis was a translation of an Arabic text, σημεῖᾰ here instead of δῦνάμεις or miraculum seems apposite.

3. *The Pneuma*. The Wind as archetype, as a hermetic principle, cf. tractate III of the Corpus Hermeticum:

> ἀδιορίστων δὲ ὄντων ἁπάντων καὶ ἀκατασκευάστων, ἀποδιωρίσθη τὰ ἐλαφρὰ εἰς ὕψος καὶ τὰ βαρέα ἐθεμελιώθη ἐφ' ὑγρᾶι ἄμμωι, πυρὶ τῶν ὅλων διορισθέντων καὶ ἀνακρεμασθέντων πνεύματι ὀχεῖσθαι· καὶ ὤφθη ὁ οὐρανὸς ἐν κύκλοις ἑπτά, καὶ θεοὶ [ταῖς] ἐν ἄστρων ἰδέαις ὀπτανόμενοι, σὺν τοῖς αὐτῶν σημείοις ἅπασι, καὶ διηρθρώθη ... σὺν τοῖς ἐν αὐτῆι θεοῖς, καὶ περιειλίγη τὸ περικύκλιον ἀέρι, κυκλίωι δρομήματι πνεύματι θείωι ὀχούμενον.
>
> With all beings unformed and not yet presenced,
> What was lightsome was separated out, upward
> And what was burdensome set in fluidic ground
> With all defined through Fire, then elevated - and conveyed - by Pneuma.
> Thus the heavens became perceivable in seven spheres,

Deities represented in the arrangements of the stars,
With the outer revolving in the æther, and circulating by the Pnuema of theos.

https://davidmyatt.files.wordpress.com/2023/08/eight-tractates-v2-print.pdf

4. *Telismata*, rather than the later English word 'talisman'. As I wrote in *Telesmata In The Picatrix*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/01/telesmata.pdf

> "Telesmata is from Greek τέλεσμα via the post-classic Latin telesma and is possibly the origin of the English word talisman, dating as that English word does from 1638.
>
> τέλεσμα in Ancient Greek meant a payment, or an offering to offset a debt or for services rendered. According to my fallible understanding, in Hellenistic times it acquired the sense of an object intended as an offering to the gods, and to lesser divinities such as daemons, as a mark of respect or in order to seek their favour or ward off their wroth. Thus if a person had toiled to make the offering, the telesma, or had at the very least exchanged goods or money for it, it was believed that such labour or such an exchange revealed that one had earned their protection or their help. The more valuable the object, the more help or protection they might expect.
>
> This belief in such offerings and their efficacy was an integral part of not only the diverse Greco-Roman paganus weltanschauungen but also of many other paganus weltanschauungen around the world, past and present, founded as such weltanschauungen are on the understanding, on the ancestral wisdom, or on the intuition that we mortals are part of a living cosmos with the gods (the divinities) and Nature considered as living beings (or as archetypes, manifestations of cosmic forces) who and which can affect us and who have affected us – as individuals, and as communities – in terms of good fortune and misfortune."

5. *Pyros*. Fire as archetype, cf. Heraclitus as recounted by Diogenes Laërtius:

> ἐκ πυρὸς τὰ πάντα συνεστάναιβεἰς τοῦτο ἀναλύεσθαιβπάντα δὲ γίνεσθαι καθ᾽ εἱμαρμένην καὶ διὰ τῆς ἐναντιοδρομίας ἡρμόσθαι τὰ ὄντα καὶ πάντα ψυχῶν εἶναι καὶ δαιμόνων πλήρη
>
> The foundation/base/essence of all beings ['things'] is pyros to which they return, with all [of them] by genesis appropriately apportioned [separated into portions] to be bound together again by enantiodromia, and all filled/suffused/vivified with/by ψυχή and Dæmons.

6. *Gentle*, πρᾶος, a mild, balanced, temperament as in my translation of 5:1–10 of The Gospel Of Matthew, μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν, "Fortunate, the gentle, for they shall acquire the Earth", qv. https://davidmyatt.files.wordpress.com/2023/08/the-beatitudes-v1.pdf

7. *Empyrean*. Not 'heaven', but οὐρανός - Empyrean - the abode of the Greco-Roman gods, and also suitable for the abode of those mortals gifted by the Egyptian gods with an after-life. As I noted in my translation of 1:3 of The Gospel Of John:

> οὐρανός here is always translated as 'heaven' although the term 'heaven' - used in the context of the Gospels - now has rather different connotations than the Greek οὐρανός, with the word 'heaven' now often implying something explained by almost two thousand years of exegesis and as depicted, for example, in medieval and Renaissance Christian art. However, those hearing or reading this particular Greek gospel for the first time in the formative years of Christianity would most probably have assumed the usual Greek usage of "the heavens" in the sense of the "the star-filled firmament above" or in the sense of "the sky" or as the abode of theos and/or of the gods, ἐν οὐρανῷ θεοί [...]
>
> It therefore seems apposite to suggest a more neutral word than 'heaven' as a translation of οὐρανός and one which might not only be understood in various 'classical' ways by an audience of Greek speakers (such as the ways described above)

but also be open to a new, and Christian, interpretation consistent with the milieu that existed when the Gospel of John was written and first heard. That is, before the exegesis of later centuries and long before post-Roman Christian iconography. Hence my suggestion of the post-classical Latin term Empyrean, which can bear the interpretation of the abode of theos and/or of the gods, of "the sky", of the "the star-filled firmament above"; and a Christian one suggested by Genesis 2.8 - παράδεισον ἐν Εδεμ (the Paradise of Eden) - and also by shamayim.

https://davidmyatt.files.wordpress.com/2023/08/myatt-gospel-john-1-5.pdf

Given that Tabula Smaragdina Hermetis was a translation of an Arabic text the sense of "Ascending from Earth to Empyrean" is also apposite because it does not directly refer to the Christian heaven.

An alternative translation would be Celestial, as in my translation of a passage from Book I, Chapter One, of Ficini's *De Vita Coelitus Comparanda*:

Novem studiosorum duces.

Quicunque iter illud asperum arduumque et longum ingrediuntur, quod quidem vix tandem ad excelsum novem Musarum templum assiduo labore perducit, novem omnino itineris huius ducibus indigere videntur.

Quorum primi quidem tres in coelo, tres sequentes in animo, postremi tres in terra nos ducunt.

Nine guides for the studious.

Those proceeding along that perilous, arduous, tedious, journey will, following difficulties, finally be brought to the Temple of the Nine Muses for that journey requires nine guides to enable it to be reached: the first three toward the Celestial; the next three toward the Anima, 4 and the last three to guide us [back] to The Earth.

https://davidmyatt.files.wordpress.com/2024/01/dwm-notes-on-ficini.pdf

8. *Magnum Opus*. The work of hermeticism, as for example explained in the Corpus Hermeticum, and the aim of alchemy which is Lapis Philosophicus. In the Poemandres tractate of the Corpus Hermeticism this is described as the journey, the ἄνοδος, through the seven spheres:

καὶ οὕτως ὁρμᾶι λοιπὸν ἄνω διὰ τῆς ἁρμονίας, καὶ τῆι πρώτηι ζώνηι δίδωσι τὴν αὐξητικὴν ἐνέργειαν καὶ τὴν μειωτικήν, καὶ τῆι δευτέραι τὴν μηχανὴν τῶν κακῶν, δόλον ἀνενέργητον, καὶ τῆι τρίτηι τὴν ἐπιθυμητικὴν ἀπάτην ἀνενέργητον, καὶ τῆι τετάρτηι τὴν ἀρχοντικὴν προφανίαν ἀπλεονέκτητον, καὶ τῆι πέμπτηι τὸ θράσος τὸ ἀνόσιον καὶ τῆς τόλμης τὴν προπέτειαν, καὶ τῆι ἕκτηι τὰς ἀφορμὰς τὰς κακὰς τοῦ πλούτου ἀνενεργήτους, καὶ τῆι ἑβδόμηι ζώνηι τὸ ἐνεδρεῦον ψεῦδος.

Thus does the mortal hasten through the harmonious structure, offering up, in the first realm, that vigour which grows and which fades, and - in the second one - those dishonourable machinations, no longer functioning. In the third, that eagerness which deceives, no longer functioning; in the fourth, the arrogance of command, no longer insatiable; in the fifth, profane insolence and reckless haste; in the sixth, the bad inclinations occasioned by riches, no longer functioning; and in the seventh realm, the lies that lie in wait.

https://davidmyatt.files.wordpress.com/2023/08/eight-tractates-v2-print.pdf

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Editorial Note: We have corrected a typo in the numbering - the footnote for 'Magnum Opus' should be 8 not the 7 in the printed text.

Appendix I

The ONA Rite Of Internal Adept

The rite exists in two forms, one lasting three months, the other six months, and it is up to the candidate to decide which one they will undertake, and whether or not they (i) will build their own shelter and procure their own food by fishing, hunting, and gathering, or (ii) take a tent and sleeping bag and purchase on a monthly basis such food supplies as may be needed from a locality situated at a suitable walking distance (c.10 miles). Whatever length of stay or means of shelter and food is chosen the candidate can only take what they can carry on their own back.

The task is to live alone in an isolated, wilderness area for the specified period with no contact with the outside world (except the little necessary if monthly supplies of food have to be bought) and without any modern conveniences (save for a tent and sleeping bag if required), with no means of measuring time (such as by a clock or watch), using only candles [in a lantern] for night-time illumination, and having no communication devices and no means of reproducing music or any other form of entertainment.

The rite is to live in such a simple way for the specified period, and it is recommended that the candidate keep a journal to record their thoughts, feelings, and imaginings.

Appendix II

Lapis Philosophicus And The Millennial Perspective
(Extract)

There arrives a moment in the lives of some individuals who from personal practical experience, or from a hermetic quest (ἄνοδος) for Lapis Philosophicus {1} such as the modern Hebdomian Way, {2} know if only intuitively the flaws that are part of our human nature and which flaws are evident in the impersonal wars, the armed conflicts, which have bedevilled us for millennia and resulted in so many deaths, so much destruction and so much human suffering. This is the moment of a personal choice: to be or to remain aloof or to actively try in some way to act.

A moment well-described over a century ago by the novelist Charles Dickens:

Chapter 1

The Period

It was the best of times, it was the worst of times, it was the age of wisdom, it was the age of foolishness, it was the epoch of belief, it was the epoch of incredulity, it was the season of Light, it was the season of Darkness, it was the spring of hope, it was the winter of despair, we had everything before us, we had nothing before us, we were all going direct to Heaven, we were all going direct the other way—in short, the period was so far like the present period, that some of its noisiest authorities insisted on its being received, for good or for evil, in the superlative degree of comparison only.

Many individuals, in many lands, over many millennia have lived their own answer of seeking to 'hold the line' as Myatt explain in two essays based on this own personal experience. {3} In a hermetic quest, the choice is well-described in an ancient text, tractate XIII, that formed part of the Corpus Hermeticum involving as it does in a 'separation from the world',

> 1. 1 Ἐν τοῖς Γενικοῖς, ὦ πάτερ, αἰνιγματωδῶς καὶ οὐ τηλαυγῶς ἔφρασας περὶ θειότητος διαλεγόμενος· οὐκ ἀπεκάλυψας, φάμενος μηδένα δύνασθαι σωθῆναι πρὸ τῆς

παλιγγενεσίας· ἐμοῦ τε σοῦ ἱκέτου γενομένου, ἐπὶ τῆς τοῦ ὄρους καταβάσεως, μετὰ τὸ σὲ ἐμοὶ διαλεχθῆναι, πυθομένου τὸν τῆς παλιγγενεσίας λόγον μαθεῖν, ὅτι τοῦ τον παρὰ πάντα μόνον ἀγνοῶ, καὶ ἔφης, ὅταν μέλλῃς κόσμου ἀπαλλοτριοῦσθαι, παραδιδόναι μοι. τοιμος ἐγενόμην καὶ ἀπηνδρείωσα τὸ ἐν ἐμοὶ φρόνημα ἀπὸ τῆς τοῦ κόσμου ἀπάτης· σὺ δέ μου καὶ τὰ ὑστερήματα ἀναπλήρωσον οἷς ἔφης μοι παλιγγενεσίας <γένεσιν> παραδοῦναι προθέ μενος ἐκ φωνῆς ἢ κρυβήν· ἀγνοῶ, ὦ Τρισμέγιστε, ἐξ οἵας μήτρας ἄνθρωπος ἐγεννήθη, σπορᾶς δὲ ποίας.

2. Ὦ τέκνον, σοφία νοερὰ ἐν σιγῇ καὶ ἡ σπορὰ τὸ ἀληθινὸν ἀγαθόν.

1. When, father, you in the Exoterica conversed about divinity your language was enigmatic andobscure. There was, from you, no disclosure; instead, you said no one can be rescued before the Palingenesis. Now, following our discussion as we were passing over the mountain I became your supplicant, inquiring into learning the discourse on Palingenesis since that, out of all of them, is the only one unknown to me, with you saying it would be imparted to me when I became separated from the world.

Thus I prepared myself, distancing my ethos from the treachery in the world. Therefore - by explaining it either aloud or in secret - rectify my insufficiencies since you said you would impart Palingenesis to me. Trismegistus, I am unknowing of what source a mortal is begotten and from what sown.

2. My son, noetic sapientia is in silence, with the sowing the genuinely noble. {4}

The Hermetic Quest

In the Ποιμάνδρης (Poemandres) tractate of the Corpus Hermeticum, written between c.100 and c.230 ev, the personal quest is described as a journey through seven spheres during which the initiate 'offers up' - transcends - certain personal traits:

> καὶ οὕτως ὁρμᾷ λοιπὸν ἄνω διὰ τῆς ἁρμονίας, καὶ τῇ πρώτῃ ζώνῃ δίδωσι τὴν αὐξητικὴν ἐνέργειαν καὶ τὴν μειωτικήν, καὶ τῇ δευτέρᾳ τὴν μηχανὴν τῶν κακῶν, δόλον ἀνενέργητον, καὶ τῇ τρίτῃ τὴν ἐπιθυμητικὴν ἀπάτην ἀνενέργητον, καὶ τῇ τετάρτῃ τὴν ἀρχοντικὴν προφανίαν ἀπλεονέκτητον, καὶ τῇ πέμπτῃ τὸ θράσος τὸ ἀνόσιον καὶ τῆς τόλμης τὴν προπέτειαν, καὶ τῇ ἕκτῃ τὰς ἀφορμὰς τὰς κακὰς τοῦ πλούτου ἀνενεργήτους, καὶ τῇ ἑβδόμῃ ζώνῃ τὸ ἐνεδρεῦον ψεῦδος.
>
> "Thus does the mortal hasten through the harmonious structure, offering up, in the first realm, that vigour which grows and which fades, and - in the second one - those dishonourable machinations, no longer functioning. In the third, that eagerness which deceives, no longer functioning; in the fourth, the arrogance of command, no longer insatiable; in the fifth, profane insolence and reckless haste; in the sixth, the bad inclinations occasioned by riches, no longer functioning; and in the seventh realm, the lies that lie in wait." {5}

In the Hebdomian Way, these qualities are enumerated in terms of the seven stages, or degrees, of initiation:

° 1. That vigour - enthusiasm - which grows and which fades.
° 2. Those dishonourable machinations.
° 3. That eagerness which deceives.
° 4. The arrogance of authority over others.
° 5. Profane insolence and reckless haste.
° 6. The bad inclinations occasioned by a comfortable life-style.
° 7. The lies that lie in wait. {2}

Thus, the modern quest involves seven practical tasks which experience has shown to be effective in transcending those seven personal traits. It can also reveal a millennial perspective; the knowledge of metamorphosis which is the axiom that all supra-personal ideated constructs manufactured or described by humans are supra-personal and causal in nature, and therefore are not only subject to change, to metamorphosis over causal time, but

have a limited life-span, just as the living organisms of Nature, presenced on Earth, have a limited span of life.

Such supra-personal human manufactured constructs include States, nations, cultures, and Empires; and also ideas, ideals, legends, myths, and ideologies, and even religions, all of which, over periods of causal time, are subject to revisions, meliorations, varying interpretations, schisms, reformations and counter-reformations. Philosophically, this esoteric knowledge is, as Aristotle explained, of ἀρχὴ and change apprehend by us as physis, φύσις:

> ἐκ δὴ τῶν εἰρημένων ἡ πρώτη φύσις καὶ κυρίως λεγομένη ἐστὶν ἡ οὐσία ἡ τῶν ἐχόντων ἀρχὴν κινήσεως ἐν αὐτοῖς ᾗ αὐτά: ἡ γὰρ ὕλη τῷ ταύτης δεκτικὴ εἶναι λέγεται φύσις, καὶ αἱ γενέσεις καὶ τὸ φύεσθαι τῷ ἀπὸ ταύτης εἶναι κινήσεις. καὶ ἡ ἀρχὴ τῆς κινήσεως τῶν φύσει ὄντων αὕτη ἐστίν, ἐνυπάρχουσά πως ἢ δυνάμει ἢ ἐντελεχείᾳ.
>
> Given the foregoing, then principally – and to be exact – physis denotes the quidditas of beings having changement inherent within them; for substantia has been denoted by physis because it embodies this, as have the becoming that is a coming-into-being, and a burgeoning, because they are changements predicated on it. For physis is inherent changement either manifesting the potentiality of a being or as what a being, complete of itself, is. {6}

The hermetic quest is therefore to attain an internal balance, between our mortal being and Being itself, since as described in the Renaissance text *Tabula Smaragdina Hermetis*,

> quod inferiora superioribus et superiora inferioribus respondent. {7}
>
> For the higher is as the lower with the lower as the higher.

Being was described in several ways in the Corpus Hermeticum, including as both male-and-female (ἀρρενόθηλυς) in the Poemandres tractate, as the Monas (μονάς) and The Theos (ὁ θεός) in tractate tractate IV, and in tractate XI as the genesis:

> ἵνα πάντα γίνηται τὰ γινόμενα ἢ τὰ ἅπαξ γεγονότα ἢ τὰ μέλλοντα γίνεσθαι. ἔστι δὲ τοῦτο, ὦ φίλτατε, ζωή· τοῦτο δέ ἐστι τὸ καλόν, τοῦτο δέ ἐστι τὸ ἀγαθόν, τοῦτό ἐστιν ὁ θεός.
>
> of everything brought-into-being; what is coming- into-being, what has come-into-being, and what will come-into-being. This, my friend, is Life; this is the beautiful, this is the noble; this is the theos. {8}

Thus many of the texts of the Corpus Hermeticum, which arguably formed the basis for hermeticism ancient and modern, had a more nuanced view of Being than the monolithic one presented by modern translations such as those by Mead, Copenhaver et al, where Being, the genesis of beings, is simply described as God, or as 'the father' familiar from the Christian religion.

The Monas And The Millennial Perspective

The beginning of tractate IV is interesting:

> Ἐπειδὴ τὸν πάντα κόσμον ἐποίησεν ὁ δημιουργός, οὐ χερσὶν ἀλλὰ λόγωι, ὥστε οὕτως ὑπολάμβανε ὡς τοῦ παρόντος καὶ ἀεὶ ὄντος καὶ πάντα ποιήσαντος καὶ ἑνὸς μόνου, τῆι δὲ αὐτοῦ θελήσει δημιουργήσαντος τὰ ὄντα
>
> Because the artisan crafted the complete cosmic order not by hand but through Logos
> You should understand that Being as presential, as eternal, as having crafted all being,
> As One only, who by thelesis formed all that is. {9}

As is the following in v.11 which arguably hints at a millennial perspective

> πᾶν δὲ τὸ γεννώμενον ἀτελὲς καὶ διαιρετόν, καὶ αὐξητὸν καὶ μειωτόν, τῶι δὲ τελείωι

οὐδὲν τούτων γίνεται. καὶ τὸ μὲν αὐξητὸν αὐξάνεται ἀπὸ τῆς μονάδος, ἀλίσκεται δὲ ὑπὸ τῆς αὐτοῦ ἀσθενείας, μηκέτι δυνάμενον τὴν μονάδα χωρῆσαι

Everything that is begotten is unfinished, partible,
Liable to decline, resurgence
Which do not befall what is complete
For what is resurgent is resurgence from Monas
But what is brought low is so by its own malady
Because unable to hold Monas.

Conclusion

Modern hermeticism, as manifest for example in the Hebdomian Way, provides an individual alternative to the conflicts, internal and external, of our societies. A chance to perceive and understand our world without ideas, ideals, legends, myths, ideologies, and religion. An evolution beyond causal constructs such as States, nations, 'patriotic' cultures, hegemonies, and that supra-personal inclusion-exclusion which was and still is the genesis of so much turmoil, destruction, and deaths.

Selann Ibotæ, et allæ
October 2024

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{1} As a term Lapis Philosophicus means the "jewel of the alchemist", since the term Philosophicus means an alchemist and not, as is commonly said, a philosopher, just as lapis (qv. λίθος τῶν σοφῶν) when used in Latin alchemical texts means "jewel" and not "stone". For Hermetic tradition relates that λίθος as a jewel, or precious stone, was attested by Herodotus, who in The Histories, Book II, 44, wrote, in reference to "the sacred Temple of Heracles", ἢ δὲ σμαράγδου λίθου λάμποντος τὰς νύκτας μέγαθος.

It was possibly used in the same way by Aristotle who wrote, in reference to the Nine Archons, ἀναγράψαντες δὲ τοὺς νόμους εἰς τοὺς κύρβεις ἔστησαν ἐν τῇ στοᾷ τῇ βασιλείῳ καὶ ὤμοσαν χρήσεσθαι πάντες. οἱ δ᾽ ἐννέα ἄρχοντες ὀμνύντες πρὸς τῷ λίθῳ κατεφάτιζον ἀναθήσειν ἀνδριάντα χρυσοῦν, ἐάν τινα παραβῶσι τῶν νόμων: ὅθεν ἔτι καὶ νῦν οὕτως ὀμνύουσι. Athenian Constitution, 7.1

Also, as noted in *English–Greek Dictionary: A Vocabulary of the Attic Language* by S. C. Woodhouse, published by Routledge & Kegan Paul in 1910, the term λίθος describes a jewel, as in Plato: ὧν καὶ τὰ ἐνθάδε λιθίδια εἶναι ταῦτα τὰ ἀγαπώμενα μόρια, σάρδιά τε καὶ ἰάσπιδας καὶ σμαράγδους καὶ πάντα τὰ τοιαῦτα: ἐκεῖ δὲ οὐδὲν ὅτι οὐ τοιοῦτον εἶναι καὶ ἔτι τούτων καλλίω. Phaedo 110 δ-ε

{2} https://sevenoxonians.wordpress.com/wp-content/uploads/2024/10/hebdomian-way.pdf

{3} (i) https://davidmyatt.wordpress.com/wp-content/uploads/2024/03/holding-the-line.pdf (ii) https://davidmyatt.wordpress.com/wp-content/uploads/2024/04/dm-sequel-holding-the-line.pdf

{4} The translation is by Myatt who explains his use of terms such as 'noetic sapientia' and 'Palingenesis' in his extensive commentary: https://davidmyatt.wordpress.com/wp-content/uploads/2018/03/eight-tractates-v2-print.pdf

{5} https://davidmyatt.wordpress.com/wp-content/uploads/2018/03/eight-tractates-v2-print.pdf

{6} Metaphysics, Book 5, 1015α, Translated by Myatt. https://davidmyatt.wordpress.com/aristotle-metaphysics-1015α/

{7} The Latin text is from *Secretum Secretorum Cum Glossis Et Notulis: Tractatus Brevis Et Utilis Ad Declarandum Quedam Obscure Dicta Fratris Rogeri*, published in 1920.

{8} Which translation by Myatt - https://davidmyatt.wordpress.com/wp-content/uploads/2018/03/eight-tractates-v2-print.pdf - brings to mind the Greek term καλὸς κἀγαθός of which he wrote in his monograph *Classical Paganism And The Christian Ethos*,

> "we are, ontologically, emanations of and presence Being, and are a connexion to the cosmos - to other presencings of Being - through, in terms of epistemology, not only reason (λόγος), perceiverance (νοῦς) and wordless-awareness (συμπάθεια, empathy) but also through τὸ ἀγαθὸν, τὸ καλὸν, and ἀρετὴ, through the beautiful and the well-balanced, the valourous and honourable, and those who possess arête, all of which are combined in one Greek phrase: καλὸς κἀγαθός, which means those who conduct themselves in a gentlemanly or lady-like manner and who thus manifest - because of their innate physis or through pathei-mathos or through a certain type of education or learning - nobility of character. Which Greek phrase expresses the ethics, the high personal standards, of the ancient paganus weltanschauung we have been discussing." https://davidmyatt.wordpress.com/wp-content/uploads/2017/11/belief-and-reason-v7b.pdf

{9) As Myatt controversially notes in his commentary:

artisan. δημιουργόν. See Poemandres 9. The theme of an artisan-creator, and their artisements, is common to the third tractate (Ιερός Λόγος) as well. That the tractate begins by using the term artisan, rather than theos, is perhaps significant.

that Being. The conventional and grammatical interpretation is "you should understand him as..." although how such a human-type gender could be adduced from or manifest by how the 'body' of the artisan-creator is described in subsequent verses is an interesting and relevant metaphysical question. Can, or should, a 'body' that cannot be touched, that cannot be seen, that cannot be measured, that is not separable - οὐδὲ διαστατόν - and thus which is not conventionally 'human', be described as male? It is to suggest such metaphysical questions (and the limitations of ordinary language in describing and answering such metaphysical questions) that I have here departed from convention and used 'that Being' instead of 'him'. The term 'Being' also has the advantage that it avoids the gender bias implicit in translating θεὸς as 'god' given that 'god/God' implies a male entity [...]

presential. πάρειμι. Presential - from the classical Latin praesentia - means "having or implying actual presence", as manifesting (as being presenced) in a locality or with an individual, and is thus more apposite here than the rather bland word 'present'. Cf. the use of 'presenced' in Ιερός Λόγος 2, et sequentia.

One only. ἑνὸς μόνου. A formulaic mystic phrase, implying uniqueness. Cf. ordinary usage in Plato, Crito 47, ἢ ἑνὸς μόνου ἐκείνου [...] ἑνὸς μόνου.

> *thelesis*. θέλησις. Given what follows - τοῦτο γάρ ἐστι τὸ σῶμα ἐκείνου, οὐχ ἁπτόν, οὐδὲ ὁρατόν, οὐδὲ μετρητόν, οὐδὲ διαστατόν - a transliteration to suggest something other than a human type 'will' or 'desire'; such as 'disposition'. That is, Being (whatsoever of whomsoever Being is, in terms of gender and otherwise) is predisposed to craft - to presence - being as beings: as immortals (deities), as mortals (humans) and otherwise, qv. Ιερός Λόγος, Poemandres 8 ff, and Poemandres 31: οὗ ἡ βουλὴ τελεῖται ἀπὸ τῶν ἰδίων δυνάμεων (whose purpose is accomplished by his own arts).

Editorial Note: In regard to θέλησις, unlike other sources LSJ (Liddell, Scott, Jones: Ancient Greek Lexicon) provides three obscure, non-Christian, non-Hebraic sources for the word:

> ° Stoicorum Veterum Fragmenta, Ed. H. von Arnim, Leipzig 1903
>
> ° Phlegon Trallianus Paradoxographus, ii A.D. Ed. O. Keller, Rerum naturalium scrip<*>ores Graeci minores, vol. i, Leipzig (T.) 1877
>
> ° Epistula, v Pythagorae et Pythagoreorum Epistulae.

Hence, further research is required regarding the non-Christian use of the term.

Appendix III

O9A: Dead And Irrelevant

In our 45-page text *Abandoning The Order Of Nine Angles*, published in 2023, [1] we: (a) outlined our reasons why we considered the Order of Nine Angles (O9A/ONA) was in esoteric terms, as a quest for Lapis Philosophicus dead, and (b) in chapter IV - *The Sevenfold Seeking And Noesis Of The Hebdomian Way* - described our new Hebdomian Way which returned to the fundamentals of Hermetic philosophy as described in the tractates of the ancient Corpus Hermeticum, with chapter V of our text - *Julius Evola, The Seven Fold Way, And The Corpus Hermeticism* - detailing the fundamentals of the Hermetic philosophy described in that Corpus. In the individualistic, private, Hebdomian quest for Lapis Philosophicus we considered the original 1970s Star Game [2] a useful praxis.

It is our view that the Hebdomian Way makes the ONA/O9A, past and present, irrelevant; a fact summarised in *O9A: Termination*. [3] Thus it is futile to do what a few stalwart old-timers have recently attempted to do - which is to publicly defend what they term ONA 1.0 against the later post-2012 ONA/O9A 2.0 which they assert incorporated, via the Anton Long sanctified axiom of 'the authority of individual judgment', the misinterpretations of self-declared O9A adherents (and possible agent provocateurs) who had no practical experience of the arduous ONA Seven Fold Way as described in the 1989 compilation *Naos: A Practical Guide To Modern Magick*. [4]

The Seven Oxonians
July 2025

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[1] https://archive.org/download/abandoning-the-o9a-v3_202306/abandoning-the-o9a-v3.pdf

[2] https://archive.org/download/hebdomad-star-game-v1/hebdomad-star-game-v3.pdf

[3] https://archive.org/download/o9a-the-termination/o9a-the-termination.pdf

[4] https://archive.org/download/naos-physis-magick/Naos-Physis-Magick.pdf (facsimile of 1989 MSS) 49 Mb download

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Appendix IV

The Seven Tasks Of The Hebdomian Way

1.

Obtain copies of and read tractates I, III, IV, and XIII of The Corpus Hermeticum. The book containing the tractates should have a scholarly commentary and if a translation is required at least two different versions should be obtained, read and compared. {1} Afterwards, write an essay concerning your understanding of Hellenic Hermeticism. If an individual unversed in the classics has a desire to do so they can learn Hellenistic Greek and undertake their own translations. In understanding hermeticism the individual may find the study and use of the noetic Star Game helpful. {2}

2.

For men, (a) walking thirty-two miles, in rural terrain, in less than seven hours while carrying a rucksack weighing at least 30 pounds; (b) running 26 miles and 385 yards (a Marathon) in four and a half hours; (c) cycling two hundred or more miles in twelve hours.

For women, (a) walking twenty-seven miles in under seven hours while carrying a rucksack weighing at least 15 pounds; (b) running 26 miles and 385 yards (a Marathon) in five hours; (c)

cycling one hundred and seventy miles in twelve hours.

Those who, before beginning their quest have already reached such standards should set themselves greater physical challenges and achieve them.

3.

With an existing partner, or after finding a suitable partner willing to undertake the task with you, find a hill or mountain in an isolated area - or a desert area miles from any human habitation - which affords an unobstructed night-time view of the stars and wild-camp there for at least three days and nights.

4.

A living alone in an wilderness area, near water suitable for drinking, for a three month period taking with you all that is required in a rucksack which you carry on your own back. You can either (i) build your own shelter from local materials and find your own food by hunting, fishing, and gathering, or (ii) take a tent and sleeping bag and on a monthly basis purchase and take back to your site such food supplies as may be needed from a locality situated at a suitable walking distance, with around 10 miles being suggested.

During the task you should maintain your isolation and have no means of communication with the outside world, use only candles (in a lantern) for illumination, have no means of measuring the passing of time (such as a watch) and no means of reproducing music or any other form of entertainment.

The Hebdomadary should keep a handwritten journal to record their musings.

5.

Write a full length novel of whatever genre, two of whose characters should be based on or inspired by either contemporary or historical persons you find interesting or inspiring or have an empathy for or a dislike of. The novel can also be based on your own life and/or experience and involve a locality and/or persons you know.

You should undertake the necessary contemporary or historical research in terms of plausible characters, scenarios, dialogue and locations, and if necessary read several published contemporary or historical novels to ascertain for yourself how various novelists structure their story, describe characters and events, and employ dialogue.

6.

The task begins at a full moon in Autumn and lasts seven days and nights and is to stay alone for that period in an isolated underground cavern where or near to where drinkable water flows, taking all that is required for the duration of the rite, including water if there is no drinkable water available, and food consisting of bread and cheese and, if you so desire, a supply of wine or beer. If a such an underground cavern cannot be found, then a suitable alternative is an isolated dark cave with, if necessary, its entrance suitably screened to avoid an ingress of light.

The only light is from candles (housed in a lantern) and no means of communication with the outside world, no timepiece, mechanical or otherwise, and no modern means of reproducing music nor any other means of personal entertainment should be brought.

The Hebdomadary should arrange for a trusted person or their partner or a family member to end their isolation after seven days.

7.

The task involves the Hebdomadary - alone or with their partner - walking, in isolated terrain, a distance of at least 210 miles in 21 days carrying appropriate equipment for camping and supplies of food and water to last several days with their route enabling them to find suitable

sources of drinking water when necessary. Supplies of food, if dehydrated or freeze-dried, should last as long as practicable, and then when necessary and possible food can be bought en route.

The journey is to end at or near a site which the Hebdomadary finds they have an empathy with or if accompanied by their partner that they both have an empathy with. The Hebdomadary and/or their partner should keep a handwritten diary of their journey.

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{1} Recommended translations with commentaries: (i) Copenhaver, Hermetica, 1995, Cambridge University Press, ISBN 978-0521425438 (ii) Myatt, Corpus Hermeticum, Eight Tractates, 2017, ISBN 978-1976452369

{2} The noetic Star Game is descried in *The Star Game And The Hebdomad*, https://sevenoxonians.wordpress.com/wp-content/uploads/2022/01/hebdomad-star-game-v3.pdf

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The Deofel Quartet And The Longusian Occult Tradition

The Longusian Occult Tradition

There is, among the authors who have used the term, a somewhat academic difference of opinion about the definition of the 'Longusian Occult Tradition' [1] with the difference concerning (a) whether or not the 1989 *Naos* compilation by itself defines the tradition and thus is the only primary source, (b) whether it is *Naos* and The Deofel Quartet (TDQ) [2] that together are the primary sources, (c) on whether it is *Naos*, TDQ, and *The Satanic Letters.* [3]

Several of the authors of texts concerning this Tradition have described it as ONA 1.0 with most stating that this early ONA was devoid of 'satanism' with Satan understood as only one of the many 'dark gods'. As one author wrote:

> "The Seven Fold Way as described in *Naos* is devoid of satanism both theological and ritual. Satan is mentioned in Part Two, Esoteric Sorcery; that is, in regard to the practical 'External Magick/Sorcery' associated in the Seven Fold Way with the second stage, that of External Adept [...]
>
> Satan/Shaitan is thus conceived as a type of energy associated with, or which symbolizes, human lust and indulgence and does not have any superiority among the 'dark gods' described in Naos, with Atazoth described as the most powerful of the Dark Gods and Shaitan stated to be 'an' - not 'the' - Earth bound representative for the Dark Gods. All of which entities are used, evoked via sorcery, in a practical way, as a learning experience by an External Adept.
>
> The External Adept is then expected to leave such external sorcery behind and advance toward the next stage, that of Internal Adept the crux of which is the learning experience of living alone in a wilderness area for at least three months. The much vaunted 1984 *Black Book of Satan* is therefore just something temporarily used by an External Adept as part of their training; just one aspect of their pathei-mathos; one part of their novitiate 'rite of passage' and thus used by them when they organize and run a 'ceremonial temple' for between six and eighteen months.
>
> They then move on to the other tasks, the learning experiences, of the Seven Fold Way, one of which involves living alone in a wilderness area for between three and six months." [4]

A study of the facsimiles of typewritten letters in *The Satanic Letters of Stephen Brown*, 1990-1992, [3] reveals (a) that initially the ONA was based on private individual guidance, person to person, (b) with the individual expected to undertake, and learn from, the practical tasks of the Seven Fold Way (7FW), (c) with the "Way to real Adeptship being hard, and requiring years of effort [3, letter to Kimberly, 25th September 1992 eh] and (d) that since the 7FW involved self-initiation and following the tasks of that Way those who followed the 7FW were 'members' in the sense of being a link, part of a (causal) series separated and distinct from the first of that series, and distinct because the 7FW creates a:

> "genuine uniqueness of character [which] can only be forged through a certain isolation - through struggling alone, through finding solutions to one's own problems by one's own efforts." [3, Letter to Miss Stockton, 19th June 1991)

For being a

> "member of the ONA simply means that the individual follows, or tries to follow, the path to Adeptship as outlined in various works including *Naos*." [3, Letter to Kimberly, 25th September 1992 eh)

That is, the pre-1992 ONA was a seriation and did not imply as almost everyone not an ONA Adept has wrongly assumed that ONA 'membership' meant "the condition or status of being a member of an organized body."

Seriatim (sīəriēi·tim), *adv.* (and *a.*) [med.L., f. L. *seri-ēs* after GRADATIM, LITERATIM.] One after another, one by one in succession.

1680 C. HATTON *Corr.* (Camden) I. 225 Ye judges did every one of them seriatim declare yt that board was a proper place of judicature of state affaires. *a* 1734 NORTH *Exam.* I. ii. § 80 (1740) 72 The Judges thought fit to give their Judgments, *seriatim*, after solemn Argument had. 1815 KIRBY & SP. *Entomol.* x. I. 303 If not content with taking them [*sc.* spiders] seriatim you should feel desirous of eating them by handfulls. 1838 DICKENS *Nick. Nick.* xv, Mr. and Mrs. Kenwigs thanked every lady and gentleman, *seriatim*, for the favour of their company. 1871 SPENCER *Princ. Psychol.* (1872) II. 343 This question subdivides into several questions, which we will consider *seriatim*.

b. as *adj.* Following one after the other. *rare.*

1871 EARLE *Philol. Eng. Tongue* x. 497 There are places where force would be lost by dividing it into two or three successive and *seriatim* sentences.

Seriation (sīəriēi·ʃən). [ad. mod.L. **seriātiōnem*, f. *seri-ēs*: see SERIES and -ATION.] Succession in series, serial succession; formation of or into a series.

1658 J. ROBINSON *Eudoxa* iv. 30 Where there is no fear of enormity, there may be a secure seriation of supremacy. 1866 ODLING *Anim. Chem.* 47 The acids of these two series presented..a marked parallelism in their constitution, seriation, and properties. 1874 LEWES *Probl. Life & Mind* Ser. I. I. 144 The demonstration that thinking is seriation. 1887 *Athenæum* 3 Sept. 299/3 In the seriation of the [chemical] elements certain gaps occur.

Furthermore, the 'various works' mentioned in the above quotation from the *Satanic Letter* to Kimberly are almost certainly the novels of The Deofel Quartet, with, as revealed aurally, the unconscious personal feelings and desires of the main characters can be made conscious by relating them to the spheres of the Tree of Wyrd and its attributions as described in *Naos*. For example, The Temple Of Satan relates to the third sphere of the Tree of Wyrd and its attributions such as Magickal Form: Ecstasy; Tarot Images: 6,14,17; Alchemical (symbiotic) process: Coagulation. (qv. Appendix B)

The Transition

A study of *The Satanic Letters* also reveals a development away from the private aural guidance given on an individual basis in the Seven Fold Way,

> "During the years mentioned, I was searching for suitable individuals, trying to recruit a few individuals to undertake specific esoteric tasks [...] We have moved on to the next phase of our strategy." [3, Letter to Mr. Austen, dated 26th September 1992]

This was a 'moving on' from where satan was only one of a pantheon of dark gods and goddesses (such as Atazoth and Darkat) toward an emphasis on 'satanism' *per se*, with this 'satanism' explained in several of the letters in Volume II, such as in the following terms:

> "Satanism is a form, like any other - a 'container' constructed in the causal world to effect certain changes. These are of an Aeonic kind. On the exoteric level, this form is Opposition, Heresy, Change - and also, on this basic level, a re-presentation of certain truths, of a certain spirit, or ethos, or way of living. With regard to the present Western civilization, it re-presents the original ethos, an ethos since distorted by the Nazarene and beliefs deriving from the Nazarene. [3, Letter to Lea, 23rd September 1990 ev]

In addition, there was an emphasis on Aeonic change, of "using magick and non-magickal

forms and means to achieve aeonic goals" [3, Letter to Mr. Austen 6th September 1992 eh] with fascism and National Socialism such 'non-magickal' forms, for:

> "although fascism as a creed had some links with the Nazarene Church, National-Socialism was, in essence, contradictory to Nazarene philosophy and ways of living. Most modern and authentic National-Socialist groups are anti-Nazarene (as witness Matt Koehl's 'New Order' in the US). But, essentially, the question is not about a particular type of political world-view, be it fascism or whatever, being contradictory or not to Satanism. The question is about all political forms being forms - structures which can be used, for a Satanic purpose, to achieve Satanic goals [...]
>
> it will be seen that Satanism, when understood correctly, is not solely about self-advancement - it is also about using magickal and non-magickal forms/energies to produce changes within societies which incline toward the fulfilment of Satanic aims." [3, Letter to Ms Vera 27th May 1992 eh]

In regard to using such 'non-magickal' forms:

> "all such individuals will be aiding Satanism, secretly - all will be acting to further Satanic goals. Naturally, what we mean by 'Satanic goals' is different from what most other 'Satanists' mean by such things. For the most part, these others have little or no knowledge and understanding of Aeonics, and possess no long-term strategy. In short, they do not really understand Satanism at all - for its essence lies in Aeonics, in this strategy." [3, Letter to Kimberly 25th September 1992 eh]

In the same letter Anton Long wrote:

> "The creation of such a [new] society is only a stage toward the final aim - there would still be perhaps some centuries of work to be done. To achieve this society - this liberation of a large number of people, if you wish - certain other things have to done. One is to de-stabalize present day societies; another, is to spread heretical and Satanic ideas."

It therefore seems apposite to describe 1990 or thereabouts as the beginning of the transition from ONA 1.0 to ONA 2.0 and thus exclude the Satanic Letters as representative of ONA 1.0, leaving only *Naos* and the Deofel Quartet as primary sources with the necessary qualification in the matter of that Quartet:

> "The novels of the *The Deofel Quartet* were written between 1976 and 1992 (that is, before the public Internet) and initially distributed by hand and by means of postal services. They express the apolitical nature of the Longusian tradition and present much of the diverse aural traditions as Anton Long received them: as stories about people, their interactions; their 'satanic' or esoteric views and beliefs; and about certain events that involved those people [...]
>
> To understand the Longusian tradition is to understand how The Deofel Quartet presences esotericism: as involving real individuals some of whom (as in Falcifer) may have an interest in Satanism and the Occult, and some of whom (as in The Greyling Owl) are not interested in, or appear not to be interested in, Satanism and the Occult. As readers of such works as Falcifer and The Giving and The Temple of Satan discover, esoterically the tradition is beyond the causal abstraction, the causal form, termed Satanism." [5]

It therefore is possible to conclude, as some have done, that ONA 1.0, expressed in *Naos* and in TDQ was non-political and not concerned about changing the external world, only about the personal development of a few individuals, of various types with various interests and personal goals, primarily by a Seven Fold Way combined with occasional guidance from someone who had already undertaken a quest along that esoteric path.

As described in TDQ, these interests and goals include: for Conrad in Falcifer, sorcery and satanism; for Lianna in The Giving, an ancient pagan tradition and finding a mate; for

Mickleman in The Greyling Owl, academic advancement and sexual trysts; and for Melanie in The Temple of Satan, a general dissatisfaction with her life and a gradual falling in love. Hence the association of the characters with the septenary planets, the Alchemical Process, and the septenary pathways, as indicated in Appendix A.

ONA 2.0

There is no dispute regarding post-1992 ONA material, which divides into three categories.

Category One. Those signed by Anton Long, and published under the ONA acronym, the post-1992 acronym O9A, or the 'Order of Nine Angles' name, that extended the esoteric philosophy described in *Naos* to include O9A type satanism and propaganda in favour of National Socialism be it of the Third Reich variety or the revisionist 'ethical National-Socialism' version distributed post-1998 under the Reichsfolk moniker. Several of the authors of texts concerning the Longusian Occult Tradition have described these post-1992 writings as ONA 2.0 as opposed to ONA 1.0

These writings by Anton Long can be found in two compilations which, together with post-2012 articles by others about the ONA/O9A, consist of 2595 pages. [6]

Category Two. The material produced by self-described followers or members, or those described by others or alleged by others to be followers or members, of the ONA or of what post-1992 was described as the O9A.

Category Three. Those writings wrongly attributed to Anton Long by others, such as those in the second category above, an example being the three volumes published under the title of *Hostia* with that misattribution well-described in the text *Hostia: History, Authorship, And The O9A*. [7]

Such a mistaken attribution is symptomatic of the material produced by and the views of those in the second category who we might describe as the 'o9a charlatan crowd' and who without exception have not undertaken the physical challenges advocated in *Naos* for an External Adept [8] nor the three to six month rite of Internal Adept nor acquired skill in playing the Star Game, [9] and yet who have publicly pontificated about the O9A and in many cases formed their own 'O9A' nexion.

The 'o9a charlatan crowd' is one of the many reasons why The Seven Oxonians (Tau-Sigma-Omicron) developed The Hebdomian Way and why there has been a necessary distinction made between ONA 1.0 and ONA 2.0

Conclusion

Having read what has so far been penned about the Longusian tradition and the differences between ONA 1.0 and ONA 2.0, studied the source material (such as Naos, the Satanic Letters, the two compilations of 2595 pages) my conclusion is to favour *Naos* as the only primary source of ONA 1.0 which conclusion is consistent with what the author of *Naos* wrote at the time: of its Seven Fold Way being a self-contained guide to Adeptship and beyond.

A guide which, in hermetic terms makes ONA 2.0 with its 'o9a charlatan crowd' irrelevant, and which guide the Hebdomian Way surpasses in the context of a hermetic ἄνοδος for Lapis Philosophicus since it returns to the fundamentals of Hermetic philosophy as outlined in the tractates of the ancient Corpus Hermeticum. [10]

Omega-Beta-Gamma
August 2025 CE

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Footnotes

URL's valid as of July 2025

[1] Texts concerning the Longusian tradition include:

(i) Unravelling The ONA, https://www.scribd.com/document/836868004/Unravelling-The-ONA
(ii) An Alternative Modern Philosophy: A Personal View, https://archive.org/download/longusian-esoteric-philosophy/longusian-esoteric-philosophy.pdf
(iii) Longusian Occultism:The Question Of Primary Sources, https://archive.org/download/longusian-tradtion-primary-source/longusian-tradtion-primary-source.pdf
(iv) Primary Sources And An Esoteric Philosophy, https://archive.org/download/primary-sources-esoteric-philosophy/primary-sources-esoteric-philosophy.pdf
(v) Chapter 3 of Journey To Another World, https://archive.org/download/trouble-dm-o9a/trouble-dm-o9a.pdf

[2] The four novels, written between 1976 and 1992, are available in recent re-typeset editions with typos corrected and without the 'ONA/O9A branding' of the later (post 1994) digital editions: https://archive.org/download/deofel-longusian-collective/deofel-longusian-collective.pdf

[3] Volume I, https://archive.org/download/satanicletters-1/satanicletters-1.pdf

Volume II, https://archive.org/download/satanicletters-2/satanicletters-2.pdf

[4] Appendix One, *Naos And Satan.*

[5] Appendix II, *A Basic Introduction To The Deofel Quartet.*

[6] (i) *The Definitive Guide To The Order of Nine Angles: Theory and Praxises* (seventh edition), https://archive.org/download/definitive-guide-to-the-order-of-nine-angles_202201/definitive-guide-to-the-order-of-nine-angles.pdf (ii) *The Order of Nine Angles: Five-Dimensional Dark Sorcery*, https://archive.org/download/o-9-a-website-archive-2012/O9A-Website-Archive-2012.pdf

[7] https://archive.org/download/o9a-hostia/o9a-hostia-overview.pdf

[8] Two of the physical tasks suggested in *Naos* are, for men, running 20 miles in 2½ hours or less and cycling 100 miles in under 5½ hours.

[9] The Star Game is described in *Naos*, with an illustrated guide, *The Star Game And The Hebdomad: The Original Star Game*, available at https://archive.org/download/hebdomad-star-game-v1/hebdomad-star-game-v3.pdf

[10] The background to the development of the Hebdomian Way, and the Way itself, is described in *The Quest For Lapis Philosophicus:The Oxfordian Debate In Context*, https://archive.org/download/oxfordian-debate-in-context/oxfordian-debate-in-context.pdf

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Appendix A

Naos And Satan

The Seven Fold Way as described in *Naos* is devoid of satanism both theological and ritual.

Satan is mentioned in Part Two, Esoteric Sorcery; that is, in regard to the practical 'External Magick/Sorcery' associated in the Seven Fold Way with the second stage, that of External Adept. The context is the Occult vibration of names "to create or 'draw down' a particular force

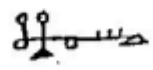
or entity in a magickal working," with satan thus associated with the second septenary sphere, Mercury, with other spheres associated with other names, thus:

Planet	Word	Appropriate Workings
Moon	Noctulius	Hidden knowledge
Mercury	Satan	Lust/Indulgence
Venus	Darkat	Love/Enchantment
Sun	Karu Samsu	Prophecy/Revelations
Mars	Shugara	Death/Destruction
Jupiter	Davcina	Wealth/Success
Saturn	Vindex	Chaos/Disruption

In this guise, 'satan' is one of many archetypes - or supernatural entities - employed in External Magick. As an archetype associated with the sphere of Mercury it - he/she/they {1} - is/are linked to an alchemical process, and as a'dark god' - Shaitan - to one of the paths linking the seven spheres:

The Alchemical Process

Stage	Process	Word	Sigil	Season	Form
☽	Calcination	Nox		Aries	Night
☿	Seperation	Satan		Scorpio	Indulgence
♀	Coagula-tion	Hriliu			Ecstasy
☉	Putrefac-tion	Lux			Vision
♂	Sublima-tion	Azif		Libra	Blood
♃	Fermenta-tion	Azoth		Capri-corn	Azoth
♄	Exaltation	Chaos			Thought

	Path	Word of Power	Sigil	Image
1	☽ → ♄	Noctulius		XV
	☽ → ♀	Nythra		XIII
	☽ → ♂	Shugara		XVIII
	☽ → ☉	Shaitan		VII
	☽ → ♃	Aosoth		XIV
	☽ → ☊	Azanigin		X
	☿ → ♀	Nekalah		VIII
	☿ → ☉	Ga'wath am		0
	☿ → ♂	Binan ath		I
10	☿ → ♃	Lidagon		XI
	☿ → ☊	Abatu		XVI
	♀ → ☉	Karu samsu		VI
	♀ → ♂	Nemicu		XVII
	♀ → ♃	Mactoron		II
	♀ → ☊	Velpecula		XIX
	☉ → ♂	Kthunae.		IV
	☉ → ♃	Atazoth		V
	☉ → ☊	Vindex		XII
	♂ → ♃	Davcina		III
	♂ → ☊	Sauroctonos		IX
21	♃ → ☊	Naos		XX

Septenary Pathways

(The heading 'Image' refers to the Major Arcana of the Tarot, as described in Naos)

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Satan/Shaitan is thus conceived as a type of energy associated with, or which symbolizes, human lust and indulgence and does not have any superiority among the 'dark gods' described in Naos, with Atazoth {1} described as the most powerful of the Dark Gods and Shaitan stated to be 'an' - not 'the' - Earth bound representative for the Dark Gods. All of which entities are used, evoked via sorcery, in a practical way, as a learning experience by an External Adept.

The External Adept is then expected to leave such external sorcery behind and advance toward the next stage, that of Internal Adept the crux of which is the learning experience of living alone in a wilderness area for at least three months. {2}

The much vaunted 1984 *Black Book of Satan* {3} is therefore just something temporarily used by an External Adept as part of their training; just one aspect of their pathei-mathos; one part of their novitiate 'rite of passage' and thus used by them when they organize and run a 'ceremonial temple' for between six and eighteen months.

They then move on to the other tasks, the learning experiences, of the Seven Fold Way, one of which involves living alone in a wilderness area for between three and six months.

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{1} According to hermetic tradition Atazoth (At-azoth) means an "increasing" of Azoth, where Azoth, as illustrated in the manuscript Rosarium Philosophorum, is a combination of Alchemical Mercury, Alchemical Salt, and Alchemical Sulphur, whose nine combinations form the pieces of the modern alchemical Star Game.

Rosarium Philosophorum (MS Ferguson 210, University of Glasgow Library)
Azoth: Tria Prima (Paracelsian Trinity)

The combination of Alchemical Mercury, Alchemical Sulphur and Alchemical Salt

{2} The neglected text *The Diary of an Internal Adept* is a transcription of the handwritten journal of one candidate and is an honest and revelatory narration of the rite undertaken in the 1990s in the Outer Hebrides. It is available at https://archive.org/download/diary-internal-adept-v1/diary-internal-adept-v1.pdf

{3} A printed copy of *The Black Book of Satan* is in The British Library at General Reference Collection Cup.815/51, BNB GB8508400

It was the work of the 1960s and early 1970s Yorkshire-based and satanist Temple of the Sun,and as 'Anton Long' wrote, using the pseudonym 'Stephen Brown', (qv. https://archive.org/download/anton-long-interview-2023/anton-long-interview-2023.pdf) in a typewritten letter to David Austen dated 6th September 1992 eh, (https://archive.org/download/satanicletters-2/satanicletters-2.pdf) this was an early Left Hand Path group and not part of the Longusian tradition.

Appendix B

A Basic Introduction To The Deofel Quartet

The novels of the *The Deofel Quartet* were written between 1976 and 1992 (that is, before the public Internet) and initially distributed by hand and by means of postal services. They express the apolitical nature of the Longusian tradition and present much of the diverse aural traditions as Anton Long received them: as stories about people, their interactions; their 'satanic' or esoteric views and beliefs; and about certain events that involved those people.

In The Deofel Quartet he simply reworked the factual material – as writers of fiction are wont to do – in order to make an interesting story, in the process obscuring the identities of those involved and sometimes their place of residence or work; added some entertaining details (as in the 'astral battles' between goodies and baddies in Falcifer) and concatenated certain events in order to provide 'action' in a limited time-frame.

History

The original handwritten MSS (all with handwritten corrections or alterations) were, in the early 1990s, typed out on manual typewriters by various people (including by Anton Long using the two-fingered technique). This transcription naturally resulted in typos, the occasional copying error such as the omission of some words or even the odd line or two of text. The typewritten texts were then photocopied, a title page with 'author' added, then comb-bound - all usually done by RM, a student of Anton Long - and circulated (again, usually by RM, sometimes as with the 1989 Naos collection of typescripts under the Brekekk name) to some of those who had read Naos.

The typescripts were, as Anton Long noted, "first digitally scanned in the 1990's using an early version of TextBridge OCR software and WordPerfect running under Windows95, with the resultant *wpd file exported to html in two versions, one with English (GB) spelling and one using American spelling". From these html versions, *doc and *pdf files were produced, with the scanning having introduced further errors in the texts. These *doc and *pdf versions were then circulated (by RM, Thornian, and others) via the internet from 1997 on. Several people, mostly unconnected with but interested in Western esotericism, thereafter (given that the works were circulated as being copyleft and thus were not copyrighted) produced and circulated their own versions of the texts (some sold commercially), and which versions often contained typos, omissions, additions, and errors.

Around 2008, Anton Long undertook to proofread and correct (using Netscape Composer) the html versions of the Quartet by comparing the html texts with either the original handwritten MSS or photocopies of those MSS. These corrected texts were then exported as *pdf files and circulated to interested parties mostly by means of the Internet.

These versions, however, still contained some omissions and typos missed in proofreading, such as in Chapter XII of Falcifer where the text "He would be, because of this, the Anti-Christ" should read "He imagined he would be, because of this, the Anti-Christ".

Esotericism

None of the novels of the Quartet concern politics. None of them deal with political revolution or concern themselves with "terrorism". None of them concern "neo-nazism". None of them involve "racism" or are "anti-gay" or misogynistic.

In fact, the novels – ahead of their time – contain strong female characters (such as Fiona in The Greyling Owl, and Lianna in The Giving) as well as positive gay characters (such as Fenton in The Greyling Owl).

To understand the Longusian tradition is to understand how The Deofel Quartet presences esotericism: as involving real individuals some of whom (as in Falcifer) may have an interest in Satanism and the Occult, and some of whom (as in The Greyling Owl) are not interested in, or appear not to be interested in, Satanism and the Occult. As readers of such works as Falcifer and The Giving and The Temple of Satan discover, esoterically the tradition is beyond the causal abstraction, the causal form, termed "Satanism".

Thus, as described in The Temple Of Satan,

> "All of [the books], and the manuscripts bound like books, were about alchemy, magick or the Occult. He could read the Latin of the medieval manuscripts and books, but what they related did not interest him as the later books brought forth no desire to read further.
>
> Even the Black Book of Satan, resting on the table, seemed irrelevant to him. They were all compilations of shadow words, appearing to Thurstan to fall short of the aim that the searchers who had written them should have aimed for. His instinctive feeling was to observe in a contemplative way some facet of the cosmos – to stand outside in the dark of the night and listen for the faint music that travelled down to Earth from the stars – rather the enclose himself in the warm womb of a house to read the writings of others. Demons, spells, hidden powers, the changing of base metal to gold, even the

promises of power and change for himself, were not important to Thurstan, and he left the library with its stored knowledge and forbidden secrets and lurking gods, to walk in the moonlit garden.

The stars were not singing for him – or he could not hear them above the turmoil of his thought…

He moved, like an old man pained by his limbs, through the cold and sometimes swirling mist along a path that took him toward the Mynd and up, steeply, to its level summit where he stood, high above the mist, to watch the mist-clotted valleys below.

The heather was beginning to show the glory of its colour, and he walked through it northbound along the cracked and stony road stopping often to turn around and wait. But no one and nothing came to him – no voices, song or sigh […]

The very Earth itself seemed to be whispering to him the words of this truth. He began to sense, slowly, that there was for him real magick here where moorland fell to form deep hollows home to those daughters of Earth known as springs and streams, and where the Neolithic pathway had heard perhaps ten million stories.

> No wisps of clouds came to spoil the glory of the sun as it rose over the mottled wavy hills beyond the Stretton valley miles distant and below. No noise to break the almost sacred silence heard. For an instant it seemed as if some divinity, strange but pure, came into the world, and smiled."

In addition the work considers personal feelings and desires which are often unconscious, and can be made more conscious by intuitively relating them to spheres of the Tree of Wyrd and its attributions. For example, The Temple Of Satan relates to the third sphere of the Tree of Wyrd and its attributions such as Magickal Form: Ecstasy; Tarot Images: 6,14,17; Alchemical (symbiotic) process: Coagulation.

Sphere	Salt (Unconscious)	Mercury (Ego)	Sulphur (Self)
1 (Moon)	18	15	13
2	0	8	16
3	6	14	17
4	7	12	5
5	1	4	9
6	11	3	2
7 (Saturn)	10	19	20

Table II

Sphere	Form	Stone	Perfume	Star	Colour 1	Colour 2	Process	Word	Season
Moon	Night	Quartz	Petriochor	Sirius	Blue	Silver	Calcination	Nox	Aries
Mercury	Indulgence	Opal	Henbane	Arcturus	Yellow	Black	Separation	Satan	Scorpio
Venus	Ecstasy	Emerald	Hazel	Mira	Green	White	Coagulation	Hriliu	Mid-Winter
Sun	Foreseeing	Amethyst	Oak	Antares	Orange	Gold	Putrefaction	Lux	Mid-Summer
Mars	Blood	Ruby	Pine	Rigel	Red	Blue	Sublimation	Azif	Libra
Jupiter	Azoth	Amber	Alder	Deneb	Violet	Crimson	Fermentation	Azoth	Capricorn
Saturn	Reason/Logos	Diamond	Ash	Naos	Indigo	Purple	Exaltation	Chaos	

Table I

The Alchemical Process

Stage	Process	Word	Sigil	Season	Form
☽	Calcination	Nox		Aries	Night
☿	Seperation	Satan		Scorpio	Indulgence
♀	Coagula-tion	Hriliu			Ecstasy
☉	Putrefac-tion	Lux			Vision
♂	Sublima-tion	Azif		Libra	Blood
♃	Fermenta-tion	Azoth		Capri-corn	Azoth
☾	Exaltation	Chaos			Thought

Similarly, The Giving concerns an ancestral and communal, non-ceremonial, form of sorcery (magick) with the perspicacious reader understanding the relation, through for example the characters Thorold and Lianna, to two spheres of the Tree of Wyrd, the third and the fourth. Hence, Forms: Ecstasy/Vision; Tarot Images: 7,12,5,6,14,17; Alchemical (symbiotic) Processes: Coagulation/Putrefaction.

The Giving also concerns the preparations for an ancestral communal ceremony of sacrifice where the candidate - Mallam - is unknowingly given a series of choices and tests to judge his suitability.

The Greyling Owl deals with a type of 'hidden sorcery' that owes little or nothing to what has become accepted as 'the Western occult tradition', satanic or otherwise, with its demons, its invocations and evocations, its rituals, and people dressing up in robes. Instead, it concerns someone being manipulated, brought into a position of influence, without even knowing or suspecting there is an occult aspect; someone – in modern parlance – being 'groomed' to at some future time use that influence for a sinister purpose as directed by the person or persons to whom he is now indebted.

Thus, there is a revealing of how esoteric tradition often operates, and has operated, in the real world; and how the people involved are often secretive, with their occult connections, and their interest in the occult, unknown to colleagues and friends. The title The Greyling Owl provides a clue, for the word greyling is used in reference to Hipparchia Semele (commonly referred to as the Grayling), a type of butterfly found in Britain and one which is 'a master of disguise and can mysteriously disappear as soon as it lands, perfectly camouflaged'. Hence the title seems to, esoterically, suggest the pairing of the 'mistress of disguise' (Fiona) with 'the owl' (Mickleman) and which working together will enable sinister deeds to be done, most possibly by Mickleman (under the guidance of Fiona) influencing or recruiting people from within his natural academic environment.

What is interesting is that most critics of the Longusian tradition, including academics, have never bothered to read The Deofel Quartet; or, if they have, have apparently failed to appreciate how it explains that non-political esoteric tradition.

The Longusian Collective
2024
v.1.05

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The Four Factions

It has become apparent that there are, as of July 2025, four factions who concern themselves with the ONA/O9A above and beyond those who have a view, however acquired, about an evil 'Occult Phantom Menace' based as that story is on the post-2018 Media narrative which derives from statements such as those of Damian Williams, prosecuting attorney in the case of Ethan Melzer, {1} and items published by government funded 'policy groups' such as the Counter Extremism Project. {2} This narrative describes the O9A as, among other things, "a white supremacist, neo-Nazi, Satanist, and jihadist group that promotes extreme violence to accelerate and cause the demise of Western civilization." {3}

The four factions are:

° The Seven Oxonians, who having previously followed the ONA Seven Fold Way, developed the 'Hebdomian Way', and who claim the ONA/O9A is dead and no longer a necessary or practical means to the goal of Lapis Philosophicus. {4}

° Those who support what they term ONA 1.0 (aka the Longusian tradition) and regard ONA 2.0 (1992 - present) as a disastrous 'fork' of ONA 1.0 arguing that the 1989 collection of typescripts titled *Naos - A Practical Guide To Modern Magick* is *the* primary source for ONA esotericism and praxis {5} and that the Media narrative about a terrorist, neo-nazi, amoral 'Occult Phantom Menace' derives from the post-2015 Black Propaganda of FBI *agent provocateur* Joshua Sutter. {6} They also state that Sutter, and the vast majority of those claiming to be ONA/O9A or who were alleged by others to be ONA/O9A after 1992, did not undertake the demanding, decades-long, Seven Fold Way and therefore had no practical experience of hermeticism and were impostors, intentionally or otherwise.

° Those who regard both the Seven Oxonian - Tau Sigma Omicron - faction and ONA 1.0 stalwarts as myth-makers, revisionists, who conspire together to 'white-wash' the O9A, sow confusion *à la* the O9A's Labyrinthos Mythologicus, and divert attention away from the post-2018 Media narrative.

° The few who believe that the Media narrative of an evil 'Occult Phantom Menace' is the 'real' O9A. Even though they have no experience or even understanding of the Seven Fold Way and are thus imposters, they form (often Internet-based) grouplets such as '764' which the Media and so-called anti-extremist 'policy groups' and organizations allege are O9A or are inspired by the O9A. Which allegation of them being O9A, and the vile dishonourable deeds of some of these imposters, aids and has become part of the anti-O9A narrative which demands that the O9A be banned as an evil and terrorist entity. {7}

The Reality?

As so often, past and present, the reality of the ONA/O9A for a majority is perchance what they believe or desire it to be, with belief so often engendered by an acceptance of what others have said or written particularly if what is spoken or written is repeated often enough and/or by those who are considered to be, by others, 'experts' or 'authorities' on the matter, which in the case of the ONA/O9A are individuals like Damian Williams and 'policy groups' such as the

Counter Extremism Project.

In our view, the reality for a few is, as in the past, what they discover or directly experience for themselves which, in this matter of ONA/O9A factions, would primarily be (a) discovery through detailed personal research over months or years entwined with logical reasoning, and (b) directly thorough personal interaction with those in the various factions followed by a personal assessment of them, of their experience and knowledge of the ONA/O9A and of a hermetic quest for Lapis Philosophicus.

For such a practical hermetic quest is the *raison d'être* of both the ONA/O9A and of the Hebdomian Way. As described in the Introduction to *Naos*,

> "The present work is clearly written, without any mystification. Part One is a practical guide to becoming an Adept and is essentially Internal magick – that is, magick used to bring about personal development (of consciousness and so on) [...] Internal magick is the following of the Occult path from Initiation to Adeptship and beyond, and in the Septenary tradition this path is known as the seven-fold Way".

Thus, what is perhaps relevant in this matter of factions is the *raison d'être* of a modern practical hermetic quest.

KS, et al
August 2025

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{1} For the claims he made, refer to two press releases:

(i) https://web.archive.org/web/20220626164149/https://www.justice.gov/usao-sdny/pr/us-army-soldier-pleads-guilty-attempting-murder-fellow-service-members-deadly-ambush

(ii) https://www.scribd.com/document/626556569/Ethan-Melzer-Sentencing-Submission

They contain most of the themes, and most of the allegations, that form part of the Media narrative about the O9A.

For an analysis of some of the claims refer to Appendix Three of *Unravelling The ONA,* e-text, 2024. https://www.scribd.com/document/836868004/Unravelling-The-ONA

In regard to Melzer, see *The Curious Case Of Mr Melzer*, e-text, 2023, https://archive.org/download/curious-case-v7/curious-case-v9.pdf

{2} For the Counter Extremism Project (CEP) view of the O9A, see chapter four of *Allegations About The Order Of Nine Angles*, e-text, 2024. https://archive.org/download/o9a-refuting-allegations/o9a-refuting-allegations.pdf

{3} The claim and similar ones are examined in Appendix Three of *Unravelling The ONA,* e-text, 2024. https://www.scribd.com/document/836868004/Unravelling-The-ONA

{4} *The Oxfordian Debate In Context*, e-text, 2025. https://archive.org/download/oxfordian-debate-in-context/oxfordian-debate-in-context.pdf

{5} qv. *Chapter 3: ONA 1.0 and ONA 2.0* of *Journey To Another World*, e-text, 2025. https://archive.org/download/trouble-dm-o9a/trouble-dm-o9a.pdf

{6} qv. Appendix I, *Black Propaganda*, of *The Long Game*. e-text, 2025. https://archive.org/download/the-long-game/the-long-game.pdf

For an overview of Black Propaganda in relation to the O9A, see *Hypocrisy, Propaganda, And The Downfall Of The Establishment*, e-text, 2022. https://archive.org/download/propaganda-

downfall-hypocrites/propaganda-downfall-hypocrites.pdf

{7} Examples are:

Dear Home Secretary

I am writing to request a meeting to discuss the urgency of proscribing the Nazi-occultist group the Order of Nine Angles (O9A).

Along with HOPE not hate, the anti-fascist organisation whose parliamentary group I chair, I've been pressing the prescription review group to urgently assess the O9A threat and to bring forward the required parliamentary motion to proscribe O9A.

I have raised this matter both in the House and publicly a number of times. The O9A pose a significant threat to the lives and security of families in Britain.

This morning, the BBC reported that the man who murdered Bibaa Henry and Nicole Smallman in Wembley had been influenced by a man closely associated with O9A. These brutal and savage murders were inspired by the killers interest in satanism - an ideology which is promoted by, O9A - as well as Neo-Nazism.

This is not the first horrendous crime involving the O9A. This is a group that is promoting and praising terrorist attacks, especially attacks which involve sexual violence. Recently, a serving US soldier was indicted for conspiring with O9A supporters to launch a terror attack on his own unit.

Proscription will send a clear message that we are united against their hate and violence, and it would provide the police and security services with additional powers to stop this vile group from organising - and potentially save further lives from being lost.

I do urge you to ensure that they are proscribed urgently and I look forward to your reply and the opportunity to discuss this matter with you soon.

Yours sincerely

Stephanie Peacock MP

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Will the Government, as highlighted by the group Hope not Hate, whose work I pay tribute to, seek to outlaw the neo-Nazi organisation Order of the Nine Angles, alongside other despicable far-right groups? I pay tribute to my hon. Friend the Member for Barnsley East (Stephanie Peacock) for the work that she continues to do on this as chair of the all-party Hope not Hate group. Clearly, proscription should mark the start and not the end of the process. As such, is the Minister happy with the level of enforcement against proscribed organisations and their members?

Conor McGinn, MP for St Helens North:
https://hansard.parliament.uk/Commons/2021-07-13/debates/673D4D8F-D90C-450B-B7E8-26B63018E5D3/PreventionAndSuppressionOfTerrorism

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A government propaganda unit has been secretly working to dismantle a British neo-Nazi network linked to murders and extremist plots around the world, The Mail on Sunday can reveal.

Undercover agents from the security service's Research, Information and Communications Unit (RICU) have been ordered to infiltrate the far-Right Order of Nine Angles (ONA) movement.

https://www.dailymail.co.uk/news/article-9107019/Government-propaganda-unit-given-secret-mission-infiltrate-neo-Nazis-linked-terror-plots.html

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